Lutheran Herald

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Easter Issue

Thou, who didst once wander on earth, leaving footprints which we should follow;

Thou, who still from Thy heaven dost look down upon each wanderer, dost strengthen the weary, encourage the despondent, lead back the erring, comfort the striving;

Thou, who also at the end of days shalt return to judge whether each man individually has followed Thee:

Our God and our Savior, let Thy example stand clearly before the eyes of our soul to disperse the mists;

Strengthen us that unfalteringly we may keep this before our eyes, that we by resembling and following Thee may later find the way to the judgment,

For it behooves every man to be brought to the judgment, oh, but also through Thee to be brought to eternal happiness hereafter with Thee.

Amen

—Søren Kierkegaard

April 16, 1957
Volume XLI • No. 16

Lutheran Herald
Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager scription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Pub House, Minneapolis 15, Minnesota.

Song of Triumph

John Sutherland Bonnell
Fifth Avenue Presbyterian Church
New York City

The ancient world was a world without hope. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth . . .

On the last day of the year 1889, Robert Browning was buried in Westminster Abbey. The famous thedral was crowded to the doors with sorrowing ople. Although the funeral service of the Church of ngland was dignified and impressive, one worshipper, urne-Jones, the renowned artist, became increasingly stive and impatient. He was waiting for a note of iumph to be sounded. Afterwards he said that he pt longing for someone to appear in the chancel and ave a brave banner, or for one of the choristers to ount the triforium and blow a resounding blast on trumpet. The note of the trumpet, challenging, arsting, defiant, triumphant was what he wanted to ar. And why not? For who among the British poets oked upon death with a more fearless gaze than obert Browning?

Right at this point is one of the major weaknesses in ir Christian witness today. Far too many Christians e afraid of death. They are terrorized and victimized it. They lay hold upon every possible synonym to oid mentioning the word death. They meet bereavent not in the triumphant spirit of the Easter faith, it rather as though Jesus had never lived, as though e had never died and risen again. Why have we crowdl our cemeteries with broken columns, quenched rches, shattered vases, sealed urns, and weeping wilws? These things are not the symbols of a living, ctorious faith. They represent a pagan acceptance of e finality of death.

In the latter half of the 19th century, when archeolosts began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters —N.F.F. N.S. N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read: *"Non fui, fui, non sum, non curo."* When translated, it reads: "I was not; I was; I am not; I do not care." Think of one generation after another burying its dead—husbands and wives, mothers and fathers, brothers and sisters, and little children—in this mood of utter disillusionment and cynicism: "I was not; I was; I am not; I do not care." This is a creed, of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

A Long, Silent Night

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy: "The dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed His disciples privately, He spoke as familiar-

ly of the life of the world to come as He might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said: "Let not your heart be troubled . . . neither let it be afraid." While He was going to be parted from them for a while, death, He said, was just like passing from one home to another. "I will make ready for you," He continued, "and when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

St. Paul was not present when Jesus uttered these words, but he accepted them gratefully. When the shadows began to gather around his own life, he wrote to his friends in the Corinthian church: "If this earthly tent of mine is taken down, I shall receive a home from God, made by no human hands, eternal in the heavens."

James Barrie, the brilliant and tender Scottish author, tells us that he seldom ever took up his mother's Bible but that it opened of its own accord at the 14th chapter of St. John. That has been true of many another saint. That chapter has inspired and comforted souls in every generation of Christian history, and brought light to those who were nearing the valley of the shadow of death.

A Re-Created World

The shock of the arrest, trial and crucifixion of Jesus was all the greater for His disciples because they had not understood the full import of these words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and brutal death, that the forces of evil could win what seemed to be a final victory over Him.

Oftentimes I have tried to picture in imagination the mood of the disciples on the first Easter morning. The key to understanding it, one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone all around the world. In the painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind, and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channeled with lines of grief bleak hillsides which have been torn with heavy ra There is hope in his face, but it is hope dimmed fear and dread. He secretly fears that the report of resurrection may be true, and he dreads the shame meeting his risen Lord after all his cowardly oaths denials in the courtyard of Caiaphas. This was the m of all the disciples. It was only by degrees that the lime truth broke upon the benumbed minds of t men who had followed Jesus. Slowly they awoke i re-created world.

The Walk to Emmaus

Once again we are indebted to Luke for what is most graphic story of our Lord's appearance to followers after the resurrection. The Greek physi alone records the walk to Emmaus. It presents e element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke sublimest passage in the New Testament. There we two disillusioned, bewildered followers of Christ versing dejectedly upon the highway that winds w ward from Jerusalem. They say, "We had hoped it was He that should redeem Israel." A Stranger joined them and their hearts burn within them as opens to them the Scriptures and shows how the Testament prophets and seers predicted the coming a Redeemer. Their souls must have thrilled as He peated the words of the prophet Isaiah: "He is desp and rejected of men, a man of sorrows, and acquai with grief. . . . But he was wounded for our transg sions, he was bruised for our iniquities: the chastisem of our peace was upon him; and with his stripes are healed."

Suddenly with divine illumination the stark trag of Calvary took on a new meaning. At last they un stood what John the Baptist meant when, pointing the Master by the Jordan, he said: "Behold the Lam God, which taketh away the sin of the world!" Hav reached their destination, they implored the Stranger tarry with them, for the lengthening shadows betoke the close of another day.

As they sat at table for the evening meal, the Gu this strange and wondrous Guest, forsook His role became host to these men. He took bread and bles it and brake it. What happened at this moment? W it a characteristic gesture or movement of His h a familiar word or look? Or did they for the first t catch a glimpse of those nail-pierced hands that br the bread? In any case, suddenly they knew H "It is the Master!" one of them cried. And instan He vanished from their sight.

(Continued on page

is Holy Week. . . . In thousands of Lutheran churches
e pastor turns to the congregation and begins
e age-old liturgy of the Service of Holy Communion.
is a moment of deep happiness and lasting joy . . .

In Remembrance of Me

If you are heavy-laden and feel your weakness, then go joyfully to this Sacrament and obtain refreshment, consolation, and strength. For if you would wait until you are rid of such burdens, that you might approach worthily and with entire purity to the Sacrament, you must forever stay away. For in that case He pronounces sentence and says: "If you are pure and godly you have no need of Me, and I have no need of thee." Therefore they alone are to be called unworthy who neither feel their infirmities nor wish to be considered sinners.

MARTIN LUTHER

The Last Supper

haps at first they talked of little things
supper-time that evening in the spring—
e upper room was dim with candle-shine
Jesus sat with twelve, remembering.
en quietly He said, "There is one here
ose kiss will bring betrayal by and by."
ey did not look at Judas curiously,
t each man murmured, "Master, is it I?"

Each one looked inward, frightened lest he find
A shoddy place where he had dreamed of steel.
None placed the guilt on any other guest
Who had partaken of that gracious meal. . . .
When there are hungry on my little street,
When I see tears or hear a heart's hurt cry
Because some one has failed to keep high faith,
May I, too, murmur, "Master, is it I?"

HELEN WELSHIMER

Sacrament

moth's transparent, fragile wing
ot so truly frail a thing,
broken, as the self I bring.

t You break bread in Sacrament,
r bleeding grapes for wine;
d yieldedness in brokenness
eives a Gift divine.

noth's transparent, faultless wing
ot so wonderful a thing
is this Grace to which I cling.

GRACE JEWEL JENSEN

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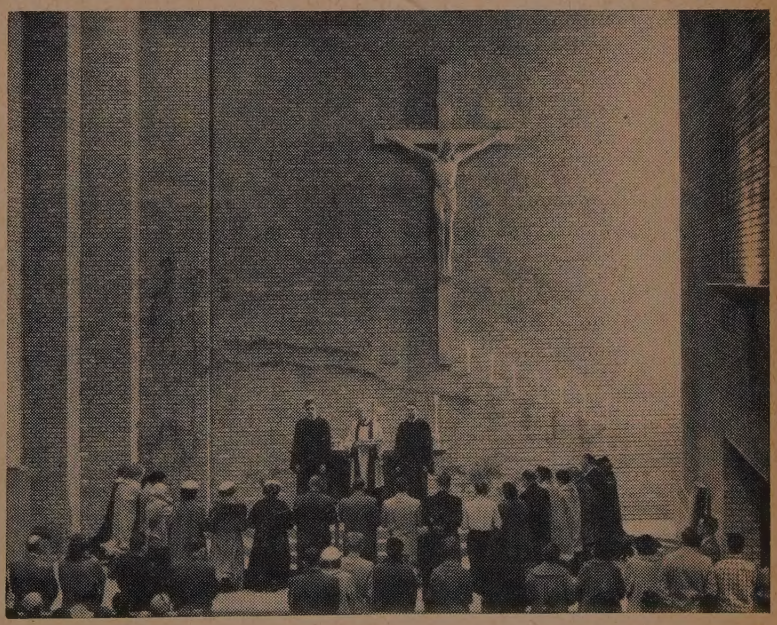
Communion Service at Our Savior's, Hibbing, Minn.



At the Sig

IMAGINE the astonishment of the successors to Columbus when, on exploring Central America, they found that the natives used the symbol of the cross in their art.

"Where did they learn about it?" They might have said, knowing that these natives had no Christian teaching. "Is this a miracle, that the sign of the cross has gone to the far corners of the earth, even before people learn the message of Christ?"

What these explorers did not know, was that the cross as a symbol is almost as old as civilization itself. Long before Christ, the symbol of the cross was used in ancient China, India, Egypt, and even in America by the Central American Indians.

What did the cross mean to these pre-Christian people who had no knowledge of Christ?

We might say that the cross has meant all things to all people, which is just another way of saying that each country had its own interpretation. In general, however, the pre-Christian cross represented the idea of radiation in space—that is, anything reaching out into space, like a bird on wing, or a man with outstretched arms. It might also mean, as it did to the inhabitants of Central America, "The Tree of Life," or, as in the case of the Dakota Indians, the four winds, each having its symbol inscribed on the four arms of the equilateral cross.

The more that is known about the use of the cross as a pre-Christian symbol, the more wonderful is its meaning today. In the cross we find one of the most ancient and universal of all symbols, one which represented life itself, and, as someone has said, is a "key to life." This pre-Christian use of the cross was in varying forms and was carved out of stone and fashioned into jewels. Some of these jeweled crosses have been found in the ancient tombs of Egypt, and in the Indian mounds the cross has been inscribed on ancient pottery.

This Ancient Symbol

It was no wonder then that the early Christians adapted this ancient and revered symbol as their own. They could not have found a more dignified, meaningful form to which they could give their own interpretation. The very dignity and timelessness of its background gave meaning to its form.

Perhaps the Christian's use of the cross as a symbol came about through an association of ideas. We know that Jesus was put to death by crucifixion, a method of execution which was developed by the Romans. It was a variation of the ancient practice of binding or fastening the victim to a simple stake. During the time that Rome governed Palestine, there were frequently several crucifixions of criminals each day—one day five hundred were recorded. This cruel torture was, of course, abhorred by the Jews, who felt that it was the m disgraceful form of death. It was a terrible blow to little band of Christians, then, that their dearly belo leader, Jesus, should be put to death as a criminal this common, disgraceful manner—on a crude c fashioned from part of a tree.

But after Jesus' death came the triumph of the re rection and with it there was tremendous renewing hope. No longer did they need to feel disgrace for death of their leader! What was death, indeed, w from it came life triumphant?

Not immediately could they show their new hope a belief in the world, for the Roman powers suppres their new faith. Since the early Christians could worship in public, they met in secret, and, like secret hunted groups, they had their own sign or "p word" by which they would recognize each other. T sign was the sign of the cross. They would mark th foreheads with it, make it with motions of their ha in the air. And then they carved crude wooden cro and placed them on the altars in the catacombs a they painted the cross onto the murals on the walls the catacombs.

The first early Christian use of the cross as a sym soon took two forms: there was the sacrificial cr on which Christ died and there was the cross tri phant over death—the eternal cross. Around the sa ficial cross they drew or carved symbols of the sacri such as the lamb (to signify the Lamb of God, sla or three nails, the crown of thorns, or symbols of Last Supper. This cross was sometimes painted gr because Jesus' cross was made from a tree, and so times it was red because of Christ's blood which upon it. Around the triumphant cross they entwi flowers and wreaths, and near it they often pictu symbols of God and the Holy Spirit. The triumph cross was often blue, the color of the sky (heaven), white for the divinity of Christ.

When the Emperor Constantine came into power, allowed Christians to worship publicly and come out hiding. No longer was Christianity a hunted, fugit religion, for the emperor himself put the cross on arms of his soldiers and erected it in public pla where all might see it. And so the Christian cross ca out of hiding and shame.

Many different forms or kinds of crosses came to developed and used by the Christian Church, and e has its own interesting story. It is easiest to th of these hundreds of kinds of crosses as, in gene falling into one of two groups: the Latin cross,

the Cross

Jean Louise Smith

ich the vertical line is longer than the horizontal, l the Greek cross, in which all the limbs are of al length.

is fascinating to learn something of the story of more common types of crosses.

he Tau cross (shaped like a capital letter "T") is cross of the Old Testament and it was also the bol of eternal life as used by the Egyptians. The y Christians first adapted the use of this ancient ss. Later, in the Middle Ages, it came to be the cial emblem of St. Anthony.

he Latin cross came into use very early in the istian era, since its shape suggested very realistically form of the cross on which Christ died. Many

rches were built in the form of the cross and the ss was given a place of central importance on the r, on the vestments of the clergy, and in Christian Today the Latin cross upon the altar is often unted on a pedestal of three graded steps. The first signifies charity; the second, hope and the third, h.

he St. Andrew's cross is a familiar type of cross. s shaped like the letter "X," and St. Andrew is said ave been crucified on a cross of this shape, preaching fully to a number of people gathered around him il his death. The cross of St. Andrew appears in ttish heraldry as a silver cross on an azure field.

e story goes that Achaius, King of the Scots, saw this n of the cross in the sky the night before the great le with Athelstane. Achaius won the battle and t barefoot to the Church of St. Andrew and vowed adopt his cross as the national emblem.

Ve have all seen the Maltese cross which has equal bs that widen from the center. This cross was the n used by the Knights of Malta who were descended

from the Knights of St. John of Jerusalem. It is also a well-known symbol of the eight Beatitudes.

The Celtic cross is another very ancient and commonly seen cross. It is sometimes called the Cross of Iona and also the Irish cross. The Celtic cross is shaped like the

Latin cross, with certain slight variations. A circle is inscribed around the crossing. The circle is the ancient symbol of eternity, and as it appears on this cross, it is beautifully patterned. Celtic crosses may be seen in Great Britain today where ancient monuments survive. It was used on tombs or as wayside crosses in the days of the early Celtic Christians who are traced to the earliest times of the Christian era.

How did all these variations of the cross develop and when did they develop? Most of them came about during the Middle Ages when the great cathedrals of Europe were built. The artists in stained glass, the workers in metal and in stone all gave of their time and talent to help build these great houses of worship. Most of these men were sincere and simple in their beliefs, and their art was an honest effort to express what they believed.

It is quite wonderful to realize the wealth of history and tradition behind the cross in art. Some of it has deviated far from the simple cross like that on which Christ died, but even so, it is as though men loved it so dearly that they could not make it beautiful enough in their desire to exalt it and show all men its glory.

He is arisen! Glorious word!

Awake, Thou Wintry Earth

Awake, thou wintry earth,
Fling off, fling off thy sadness;
Ye vernal flowers, laugh forth,
Laugh forth your ancient gladness.
A new and lovely tale
Throughout the land is sped,
It floats o'er hill and dale
To tell that Death is dead,
To tell that Death is dead.

Descended to the grave,
Where all our loved lie sleeping,
Hath Christ returned to save
Man's heart from woe and weeping.
O earth, break forth and sing,
Renew your bright array,
With fairest blooms of spring
Bestrew the Savior's way,
Bestrew the Savior's way.

THOMAS BLACKBURN

So Still the Night

still the night upon Judean hills,
e flocks lie huddled while an eerie light
mes closer, closer, till its radiance thrills
th awe, the shepherds watching through the
night.
So bleak the dawn, after the years had
flown . . .
dark the dawn, upon Golgotha's hill,
gnarled the Cross, so cruel nail and thorn,
chill the tomb from whence He came and
still—
w glorious arose that Easter morn!

NORA E. HUFFMAN

The Strife Is O'er

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst.
Alleluia!

The three sad days are quickly sped;
He rises glorious from the dead;
All glory to our risen Head!
Alleluia!

He closed the yawning gates of hell;
The bars from heaven's high portals fell
Let hymns of praise His triumph tell!
Alleluia!

Lord! by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live and sing to Thee!
Alleluia!

From the Latin, 17th century;
tr. by FRANCIS POTT, 1832-1909

EDITORIALS

The Church of the Living Lord

Easter comes again, with its reminder of the uniqueness of the Christian faith. Every religion has in its history or legend a grave—the resting place of its founder. But only Christianity has at its center an empty grave, a resting place which could not contain the body that was laid there. For other religions, the grave marks the end of a founder's activity; for Christianity, it is the continuation of something begun. Every other religion must say of its founder, "He lives in the hearts of men." Only Christianity can say simply, "He lives." The great, unique, divine fact of the Christian Church is that it is the Church of the *Living* Lord.

The practical consequences of the message of Easter are beyond describing. The individual believer finds in the Resurrection that which alone gives existence meaning. There is the guarantee of content in life. The promise which Jesus gave His disciples the night of His betrayal was one of continued presence with them; and He repeated His promise on the mountain side the day He ascended. The "Lo, I am with you" of that day meant continuity of a life they had led through three years of fellowship, a fellowship which had changed them completely. The rest of life would be filled with Him. This is the individual experience of each one who finds the empty tomb of Easter and understands its meaning. No one can be empty-lived who walks each day with Almighty God.

Since the Church is a fellowship—of God with man man with fellowman—the life of Church is the total of the lives of its members. If the life of individual believer is life with the risen Christ, the life of the Church is life permeated with the kn edge of Resurrection.

See what this means. It means *dependence.* N can the Church strike out on its own. Its every pur its every project, is circumscribed by the commissio the One who founded it, whose presence is consta

It means *continuity.* What one person cannot do one who follows after will take up. The Church n plans for a generation, it plans for as long as shall be. The old man plants an acorn, knowing his grandson will sit in the shade of the oak tree. I age has its little commission, each generation its accomplishment. But the eternal Christ, Shepherd Bishop of the Church, bridges ages and generation

But above all, it means *purpose.* The repeated ye" of the New Testament took on new meaning w the risen Christ met with His disciples. It was light of Easter morning which lighted their way into world to take it captive. It was the Presence which them through trial and suffering, which gave t courage in the face of death, which lent convictio their message. And it is the Presence which today k the Church firm in its purpose: that men may know Living Lord.

Two Important Practical Problems

In the preceding editorial we described the Church our fathers founded forty years ago as "American—but Hyphenated." We indicated that this involved two problems in the practical realm which were to prove difficult. One had to do with the language employed throughout most of the Church; the other concerned the name our fathers chose for their new Church.

A Matter of Communication

As previously mentioned, the *Annual Report* of our Church for 1917 is in the Norwegian language. That continued to be the case for many years. This was necessary, because the Norwegian Lutheran Church of America was a Norwegian-speaking Church during the first two decades of its life. The transition to English was neither speedy nor easy.

What was involved was not, first and foremos matter for synodical determination, nor did the cha take place at the synodical level. After all, the sy is the servant of the congregations which make it what goes on in the synod is a reflection of wha going on in the congregations.

And what was going on there? Hundreds of congr tions were facing, and struggling mightily to solve intricate problem in communication. The congrega exists to proclaim the Gospel. That means the of language—the language the people underst During the first decades after our fathers came to country there was no problem. Norwegian was the guage in common use in the homes. Therefore it the language also of the Church. The children as as the older people spoke Norwegian freely; prob

n the children *thought* in Norwegian. Of course they
ned English more rapidly than their parents did;
did not mean that they forgot Norwegian; it just
nt that they became bilingual.

ut that could not last. By the time of the union of
7, the language problem was upon most of the con-
gations. More and more of the children were re-
ing their Confirmation instruction in English; that
the language of both head and heart for them.

he mission angle also became acute, especially in the
er towns and in the cities. Were the congregations
ontinue an isolated existence, their doors open only
hose who spoke a specific foreign language? No
onable person could advocate that. So there again
a problem of communication. The Gospel would
e to be communicated to unchurched America in
language of America or else we would have no
e in the work.

ut there was a problem of communication on the
er side, too. There were many people whose heart
guage was still Norwegian; there were even some
had not learned English well enough to find it a
ole medium for worship. These people needed serv-
in the language of their youth.

he solution was not easy. Numerous expedients
e attempted. We remember attending one service in
llage church, which began in Norwegian and closed
English. The liturgy before the sermon was in Nor-
gian. Then two sermons were preached, one in each
guage. The closing liturgy was in English. (We do
remember in what language the offering was. Pos-
y there were two offerings!) Multiple services would
e been the logical solution; however, except in the
s, almost all the parishes consisted of several con-
gations, so that did not as a rule prove possible.
ernating between English and Norwegian—with
sequent decrease in the number of services in each
guage—was usually found to be the only workable
ution.

cannot be denied that greater wisdom could have
n shown on both sides and would have saved us not
ttle grief. No doubt those who wanted to see the
nge effected were overly impatient. On the other
d, those who most loved the Norwegian were at
es unreasonable. We recall losing two pupils from
mmer school we were teaching. We had spoken to
parents about letting their children take instruction
English, having found that neither child could un-
stand Norwegian. That was the end; the teacher
told that it was to be Norwegian or nothing!
ltimately, of course, the Church became an alto-
her English-speaking organization. We do not know
ow many congregations today an occasional Nor-
gian service is held; we doubt whether one could
fifty such congregations. In addition, we do have
two all-Norwegian congregations, both in large cities, and at least one which continues to be bilingual. But, to all intents and purposes, the "language problem" was solved by about 1935.

In some respects, it was an expensive experience. In a later editorial we shall discuss the numerical growth of the Church these forty years. Here let us merely call attention to the fact that the Church showed only a 3% increase in baptized membership between 1917 and 1927; 6% between 1927 and 1937. Other factors entered in, but we are quite convinced that the general use of a foreign language was the greatest single deterrent.

What About the Name of the Church?

A few voices were raised prior to the union advising against the adoption of the name, "Norwegian Lutheran Church of America." We have seen (but are now unable to find) a letter addressed to the Church and signed by some young pastors, urging that the word "Norwegian" be not included in whatever name might be chosen. The truth is that the ideal name would have been ours for the taking—"United Lutheran Church." However, the hyphenated name was chosen, and thus the Church was saddled with a problem which was to lead it into the bitterest controversy of its entire forty years of life.

Quite naturally, the desire to change the name of the Church was strongest among (a) the young people, (b) the city congregations, and (c) Home Mission pastors and congregations. To them it was a matter of grim necessity (or so they thought) to rid the Church of the handicap of a foreign designation. And they argued that now that Norwegian was scarcely used in the congregations, it seemed especially foolish not to make the change. Year after year, they agitated for a change. And, let it be added, always LUTHERAN HERALD was in the forefront of the argument.

Nevertheless, it took until 1946. Victory seemed close a number of times—but not quite close enough. The opposition was strong and determined. It is to be regretted that things were said on both sides which had been better left unsaid. The change of name had to come. It had been a mistake at the outset to choose the name "Norwegian Lutheran Church of America."

We have often wondered how much damage the name actually did our Church. Probably much more than those who held to it to the end believed; probably a good deal less than we who always favored a change had come to believe.

These two problems—the use of Norwegian in the congregations and the retention of our "foreign" name —consumed a good deal of energy which could have been better employed. However, their solution was a part of our Church's process of "growing up."

Seventh in a series on "The Church We Love"

Easter morrow stills our sorrow. . .

There Life Conquers Death

The Editor

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

—ROMANS 6:23

For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

—ROMANS 8:38-39

Somewhere in the Passion Story the gap between three o'clock Good Friday afternoon, when Jesus died, and early Sunday morning, when He rose from the dead, must be bridged. It is not well that we dwell exclusively on death, for that is but part of the story.

The believer who leaves Calvary as the shadows of Good Friday's twilight lengthen walks into the Easter morning sunrise. All that was fulfilled on Easter was implicit in the events of Friday. The seed of the resurrection was in the death of Jesus.

There are those who do not understand that, do not believe it. A famous biography of Jesus of a century or so ago closed with His death. One edition of the book had on its last page a picture of Jesus hanging dead on the cross, matted hair falling over sightless eyes, the very picture of utter defeat. And another "life of Christ," only thirty years ago, treated everything after the death of Jesus as legend—beautiful, perhaps, but certainly not to be believed.

✚

Against all that is the testimony of the Gospels and Paul. The passage from Matthew which stands at the head of this page is not often used; I doubt whether I have ever heard or read a sermon on it. Yet it surely affirms that it was life, not death, which was the victor of Calvary. The signs of power which accompanied the death of our Lord reached their highest point in that the dead rose from the graves and walked among men. Such was the power of the Cross: even physical death could not stand before it. The lovely confession of the centurion, that here was divinity, also represented life—eternal life—life more precious than physical life.

Yes, at the Cross of Jesus, death receives its own death-blow. Life conquers. Therefore Paul is on safe ground when he contrasts the wages of sin, which is death, with the free gift of God, which is life. Therefore he speaks the truth when he sums up everything which exists—physical life and physical death, all creatures and all creation—and says that nothing of it all can separate us from the love of God in Christ.

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So there is an Easter sermon on Calvary, too. It is a sermon which tells the story of a human life, from the womb to eternity.

It tells of sin, for the sight of sin can never be erased from the place where Jesus died for sin.

It tells of forgiveness, for it is the great miracle of Calvary that the blood of Jesus cleanses from all sin.

It tells of love, for love sent Jesus there and love flows from the Cross like a river.

It tells of fellowship between God and man. The wall of separation between them has been broken down.

Early hasten to the tomb
Where they laid His breathless clay;
All is solitude and gloom,
Who hath taken Him away?
Christ is risen! He meets our eyes.
Savior, teach us so to rise.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was a son of God."

—MATTHEW 27:51-54

The angel whose flaming sword kept the sinner from the Garden of Eden now stands with outstretched arms beckoning toward the Garden of Heaven.

It tells of fellowship between man and man. Just as Jesus formed a new family of human love when He committed John and Mary to each other, so does every human relationship receive the stamp of life at Jesus' Cross.

It tells of purpose, service, ministry, the building of the Kingdom. The "home base" of every servant of Jesus Christ, wherever the Spirit may lead him, is the Cross of Christ. And he knows nothing to cure earth's ills and stifle man's sighs "except Christ and him crucified."

It tells of the life that shall be. The dying thief entered that life hand in hand with the Lord—the first fruits of the tree of death which became the tree of life. And on Calvary is the promise that "whosoever liveth and believeth in me, shall never die."

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So listen to the Easter sermon of the Cross. Only he who sees life there, even when those crucified are dying, can see the life-promise of the morn of Resurrection.

Make a joyful noise to the Lord,
all the earth;
break forth into joyous song and
sing praises!
Sing praises to the Lord with the
lyre,
with the lyre and the sound of
melody!
With trumpets and the sound of
the horn
make a joyful noise before the
King, the Lord!

—From Psalm 98

Almighty God, who, through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

—From the Collect for Easter

At Emmaus

They knew Him when
He broke the bread:
Was it by the accompanying
words He said
Which faith, though faltering
understands?
Or wounded beauty
of His hands?

CHARLES L. C. O'DONNELL

If Christ Be N

No reasonable man living wo
permissible to imagine what the
preach in the style of a modern
like this:

Your Easter Festival amazes an
your day and mine have brough
of living, but in church observa
national holiday in which all tal
an Easter service, I would be imm
your enthusiasm is so momentary
annual religious spasm." The Su
Sunday."

I wish you could have taken
number of worshippers was small
But the spirit and the devotion
Where did you get the name "Ea
The greeting for that day was "
indeed." And where did you get th
is, many would probably answer,
wear new clothes, and eat colored

Your insistence on scientifically
you, also, on Easter Sunday. Som
prove to you that man is immor
believing in immortality."

Christ did not try to prove imm
of God and assumed that men wou

"If Christ be not risen, then is
book written many years ago the a
audience numbered more than 5
last the body was taken from th
little mound on which so many
and taunting rabble was suddenly
cross a white cloth fluttered in the
gripped the vast audience as nothi
to come to all at the same time.
that the end of the play?" What
abruptly, "Christ suffered under Po
last chapter in the Life of Christ w
tragedy.

"But now is Christ risen from
that I would have given up m
for the life of a man hunted lik
killed, if the risen Christ had not

Death laid hold on Christ and
Christ's bitter enemy. Now its sti
bitter enemy of God's children.
children home. Now Job's question
dies in Christ, he shall live again
confidently take up the refrain of

EASTER IN LIT

◆ ◆

e to preach like Paul. But it is an Easter audience if he were to His sermon might be something

hundreds of years that lie between not only in standards and modes ave made of Easter practically a d pagan. Were I to attend only y the number of worshippers. But hers has called Easter "America's u have appropriately named "low

arly Easter Festival services. The ing was a closely guarded secret. d have put all of you to shame. "The Desirable Day of Salvation." nd the response was, "He is risen e to ask your children what Easter all go to church—for a change—

you often bring to church with s make the mistake of trying to s listed "six scientific reasons for

of it as He spoke of the existence e I live, ye shall live also."

and your faith is also vain." In a sing a European passion play. The gan, a hush fell on all. When at , the silence was profound. The to play the part of the mocking osses stood alone. On the center r ten minutes an eloquent silence e presentation. A question seemed elling this. The question was, "Is n the Second Article would end cified, dead and buried." Then the and it would be a most depressing

because I saw Him. Think not minence and economic security , stoned, imprisoned, and finally

fatal for death. Death had been en removed. Death had been the serve Christ by bringing His with a thrilling, "Yes, if a man o proof of immortality, you can ny Redeemer liveth."

O. P. Kretzmann and A. C. Oldsen
Voices of the Passion

ire and art

il 16, 1957

As Mary Came

I like to think of that first Easter Day
When Mary came ere yet the night was gone,
Groping along the dark, untraveled way
To one last, loving act before the dawn.
What pure devotion and what selfless love
Impelled her to that journey unafraid!
Only the saints and martyrs reckon of
A faithfulness that will not be dismayed!
As there, still sorrowing, she stood beside the tomb
With naught of hope her courage to reward,
What boundless joy—there in the half-light gloom—
To hear her name, to see her risen Lord!
So may we come, even as Mary came,
Humbly to serve and gratefully to share,
Oh, may our Easter blessing be the same—
To feel the risen Saviour's Presence there!

Maude Ludington Cain

From *Sketches of Christ* by Johnny Shek

The Call to Prayer for the Third Assembly

THE Executive Committee of The Lutheran World Federation sends greetings to all member churches and a sincere invitation to active participation in the preparation of the Third Assembly which is to take place in the USA during the summer of 1957.

As the theme of this Assembly we have considered the idea of Unity and Freedom. We believe that this theme of the "liberty of the Christian" and the true unity of Christ's Church is profoundly relevant to both the genuine message of the New Testament and the situation and tasks of modern world Lutheranism. This world-wide Lutheran Assembly has been entrusted to us in order that we might render witness to the *one Lord* who has delivered us from the burden of sin and from the power of all evil; to the *one Church* which we are in Him; and to the *one service* which we owe to all the world.

WE NOW ask all our member churches for their fullest cooperation in preparing this event of the year 1957. This preparatory work will have to consist, above all, of serious meditation of what Holy Scripture and the Confessional Writings have to say concerning our theme. For this purpose we do not only request the assistance of theological experts but also urge that groups of pastors and lay people engage in careful study in order to further our common understanding of God's Word.

Beyond this, however, the various aspects of practical church life will have to be put under the scrutiny of this main theme. Every area of church life can and must receive its guiding and healing illumination of the Gospel, preaching, works of mercy, missions and everyday life.

But the accomplishment of our purpose will depend above all upon the common discipline of prayer in which we can unite. In the brief history of our World Federation—particularly in the Hannover Assembly—we have already experienced much unmerited blessing. The free and gracious Lord will not deny us such blessing in the future if we pray for it through His Spirit and for the sake of Christ.

The Executive Committee
The Lutheran World Federation

Foreign Mission Diary

Rolf A. Syrdal

The international aspect of foreign Missions is more than dual in nature—a sending agency and a receiving agency. In addition, there is an interwoven aspect which involves several nations, each with its relationships to nationalism and colonialism. All this has to be taken into account if we are to do good work in building national Churches in foreign lands.

Setting a course for the French Camerouns and French Equatorial Africa to visit our Sudan Mission, I went by way of Norway and France to meet with mission leaders.

First to Norway

My first stop was Stavanger, Norway. I was there one day for talks with the leaders of the Norwegian Mission Society. They, too, work in the Camerouns, and as we seek to build a united Lutheran Church for the Northern Camerouns, it is important that we confer concerning programs that are interrelated and co-operative.

We are already engaged in a union hospital at Ngaoundere on the Norwegian Mission Society field. We are planning a joint normal school and theological seminary. With the growing spirit of independence, and with popular elections sponsored by the French government, the educational needs are growing rapidly.

All this has to be taken into account in planning the program for the growing Church. We must meet the tribes at their present stage of development, and aim at developing native leadership in the rising generation. Our conference in Stavanger touched on some of these problems, and there was a striking unanimity in our ideas. Both our missions feel that we can be most effective in a united program. We can best prepare the leadership of the future by united employment of our institutions of learning.

Then to France

More conferences in Paris, the next stop. We thought for a while that we would be delayed in getting from Norway to France. A bad oil leak brought us back to our starting point after a few minutes in the air. Rerouted through London instead of Copenhagen, I reached Paris about four hours earlier than if I had followed the original rout. Even bad luck turned out to be good. It was nice to be met at the airport by our missionaries in Paris. They are all well and busy in their work of preparation.

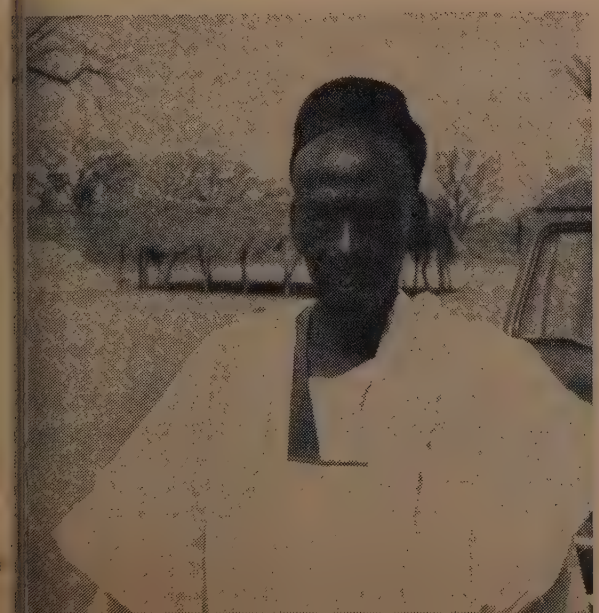
Pastor Rene Blanc, who has been of such great help through the past years, opened his home to me. He and Pastor Greiner told about the expectations and requirements of the French government. French personnel are needed urgently in our schools in the French colonies to help gain support of the government.

And on to Africa

At 4:30 on the morning on March 8, I was still trying to shake off the chill of Northern Europe as we landed in the pre-dawn coolness of Ft. Lamy, airport of entrance to French Equatorial Africa.

From Ft. Lamy we flew to Garoua, a mission center of the Lutheran Brethren Mission, and their missionary, Leslie Stennes, came out with Lloyd Sand, our mission superintendent, to meet me. No more waiting. I was among our own again, ready for the beginning of a month-long visit to our Sudan Mission field.

(To be continued)



Left: The chief of Tchamba. Below: Buying Guinea corn at Wangai in the Camerouns.

Photos by Dr. Syrdal

Love Came a Victor

Harold B. Kilda

EASTER SUNDAY
April 21, 1957
Text: Luke 24:1-9

This is no day for argument. This is the day in the calendar of the Church, the day in the spiritual experience of the Christian, when the love of God in Christ came a victor, and wrote a period after all that God had ever promised, after all that Christ had ever said and done. The period is there—it is final, complete, and cannot be removed. For Christ Jesus, the "despised and rejected of men," the Splendid One who came in all humility has finished the work He was sent to do, and lives and is alive forevermore. You can stand on that.

There is no need of probing into the records, probing into the physical possibilities, probing into the scientific proofs, probing into the commentaries that men have written, either to challenge or to support the case of Easter morning. Probing will end in a dull "thud" as mind and spirit collide with the blank wall that probing must inevitably find. Love came a victor. Thus saith the Lord. You can stand on that.

There is no need of groping—groping in the dark caverns of the mind where doubts are "nursed and nurtured" and seldom come to light. Shall we go chasing off in "quest of the historical Jesus"? Shall we break our spirits as we "wonder as we wander"? Shall we let the subtle arts of the "foeman" deceive us? Why grope, when the Word is clear, when the record shines, wh the promise is fulfilled, when the world itself is testimony to the truth, and the spirits of believe radiate with the faith that reaches out to Him wl came a victor? Love came a victor, friend—you can sta on that.

There is no need of despair on Easter—despair th clings to the dark dreams that hearts can create an thrusts into the minds of those who do not believ Life is filled with heartaches and sadness, and eve day that passes brings with it the heaviness of man shadowed moods. But there is no need of all that not today, not when Christ, the Lord of salvation, h broken binding cords of heartaches and sadness, the moods that try to capture the spirits of men. Chri has accomplished the impossible. He has establish as certainty the incredible. He was dead, but see, H liveth. You can stand on that.

Christians! You have a message. It is a message fro on high. Listen and hear—believe, and echo that me sage in your word, in your radiance, in your firm ste in your courageous living, in your militant loyalt in your firm hope, in your readiness to "follow in H train," for yours is the message of love and love's victor the message on which you can stand as once more yo hear it spoken by angelic voices: "He is not here—He risen as He said." You can stand on that. Amen.

Song of Triumph (Continued from page 372)

The impact of these contacts with the risen Christ were sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ. That gospel demonstrated that love can conquer hate, and that life is ever lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave.

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written: "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions."

But listen to how one of the great Christian leade of that early period answered their torturers: "Go o good Governors, and destroy us. The more you mo us down, the more we increase, for the blood of th martyrs is the seed from which new Christians sprin The teeth of these beasts will but grind us into whi flour for the pure bread of Christ." They were th despair of the Roman authorities, for these Christian had lost all fear of death.

Would to God that in our own time, men and wome who have named the name of Christ could show som thing of this ancient spirit of heroism and self-sacrifi instead of the anemic, bloodless, unheroic witness w too often give for Christ. The gospel of the Resurrectio —what a message is this for our feverish, fear-ridde and death-embracing generation. Here is forgivenes Here is salvation. Here is wholeness for man. Here victory over fear and sin and death. Out of the dar shadows of the tomb on Easter morning stepped fort One whose omnipotent shoulders lift every barred ga and who has shattered all the bonds of death. He the Lord of life, the Conqueror of death, alive foreve more!

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIRST SUNDAY AFTER EASTER

The Lesson: Acts 3:11-21

The Gospel: John 21:1-14

Monday, April 22
THE WINNERS

Read I John 5:4-12

For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith.

There are always those who win and those who lose. What is true in the affairs of the world is true in the spiritual realm. Our verse speaks of those who "overcome." It speaks of "victory" which belongs to the winners.

How do people become winners? By being won by the love of God in Christ Jesus. That is the only way. If you set out to win all by yourself you will end up a loser. You may win a few little prizes that belong to earth but you will never win the victory.

When you are won over to Christ you share in the victory He has won by His death and resurrection. Christ overcame the enemies of body and soul. By the faith that the Holy Spirit gives us in Christ, we, too, overcome.

Being won to Christ, let us be grateful, and let ourselves be used in winning others to Him.

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Tuesday, April 23
THEY WERE GLAD

Read John 20:19-31

Then the disciples were glad when they saw the Lord.

With good reason. Without Him they were lost. They had pinned every hope on Him. They depended on His promises. But they were cooped up together in a tight huddle because they were afraid and lonely. They hardly dared to look each other in the eye. Jesus was gone.

But He came to them, and they were glad. Immediately they gathered about Him and showed their feelings. Thomas had trouble at first, but Jesus helped him to believe.

Of course people are glad when Jesus comes into their midst. His "Peace be with you" is pronounced wherever He comes. Your congregation is glad because Jesus is there in the Church. Your home is glad because Jesus is there. You are glad because Jesus dwells within you.

What is it that makes the presence of Jesus a thing of joy? It is His love, His companionship, His forgiveness, guidance, and care. These bring joy such as nothing else can bring.

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Wednesday, April 24
WHY DO THEY?

Read Acts 3:11-21

"And now, brethren, I know that you acted in ignorance, as did also your rulers."

This is Peter speaking. He and John have just cured a man of his lameness in the Name of the Risen Lord. This brought a crowd together and gave Peter a chance to "tell the story."

He told them that they had crucified Jesus. They did so in ignorance. That is still the reason people live in sin. They do so because they do not know, or do not want to know the will of God. Sometimes they know but do not care. This means they do not really understand the awfulness of sin. People sin because they do not know. They are ignorant.

Then, why do people believe in Jesus and seek to let God rule in their lives? Because they are told the story; they come to the knowledge of truth. Peter told these people the story, and he kept at it for the rest of his days. Many believed because of his testimony.

Why do you believe? Isn't it because you have heard the truth?

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Thursday, April 25
TO BE SURE

Read John 21:15-19

He said to him the third time, "Simon, son of John, do you love me?"

Peter had been through too much to start arguing with Jesus. So he just kept answering. Thee times Jesus asked him if he loved Him. It was a solemn business. And Peter answered yes, and he did so prayerfully, just as Jesus wanted him to do. And all the while Peter must have remembered how it was when he had moved too hastily on other occasions, and especially how he had grown scared and denied Jesus that night in Caiaphas' court. Now he sensed that Jesus was sounding him out to be perfectly sure of his devotion.

Jesus never assumes that we are faithful to Him: He wants to be sure. Only then can He count on us to be useful servants in the kingdom. If we are not sure, we must pray to the Father that He will continue His work in our hearts so that we shall be wholly sanctified. God cannot use unfit vessels, but He can take us as we are and make us fit. We are fit when we yield ourselves in simple faith.

Friday, April 26
LET IT BE KNOWN

Read Acts 13:26-39

"Let it be known to you therefore, brethren, that through this man forgiveness of sins is proclaimed to you."

Paul followed the opening made for him in the synagogue at Antioch. The rulers of the synagogue, at a certain point in the service, said, "Brethren, if you have any word of exhortation for the people, say it." Upon this, Paul rose up to speak. He reviewed the history of the chosen people, the coming of Jesus, and His death and resurrection. Then he said, "Let it be known to you, therefore, that through this man forgiveness of sins is proclaimed to you."

Paul told them even though he knew that it would be "strange news," and that it was contrary to what they believed. He told them because he himself knew the way of salvation.

This is ever the assignment of the Church and the people of the Church. "Let it be known." Tell it in every way possible, to as many as possible so that all shall hear. Christians really have something worth while to say!

Saturday, April 27
ANY QUESTIONS

Read Luke 24:36-43

"Why are you troubled, and why do questionings rise in your hearts?"

This is what Jesus said to His disciples when He came to them after the resurrection. They were afraid and full of doubts. They thought that they had been fooled by believing in Jesus. His question to them now was half in scolding as though to say, "How surprising that *you*, after all I have told you, should be carrying on like this, full of doubts and fear!"

Are you ever troubled about matters of faith; do questionings ever arise in your heart? You will have to admit that this is true. It is true from time to time for all believers, even the best. When this happens it is because we grow cold, or we become unfaithful to the good practices of the Christian life.

To keep ourselves free of doubts there are two things we can do. One is to read the Word and pray. The other is to think of others who believe. God Himself will not let us remain for long in a cloud of doubt.

THE CHURCH in Today's World

"New Man" Advocated

The Layman's Movement for a Christian World will sponsor a series of conferences, seminars, and retreats during 1957 to focus attention on the need to "create a new kind of man" capable of meeting the challenges of tomorrow's world through the application of Christian principles in everyday life.

Announcement of the series was made at the group's annual business meeting in New York. The first such conference, which will study "Spiritual Frontiers in Tomorrow's Business," will be held in Rye, N. Y., in connection with the movement's annual conference there May 3-5.

Plans also were announced for the publication of a book on "Questions Men Ask About Religion." Purpose of the volume is to clarify religious problems which most frequently disturb lay people. The meeting approved the integration of operations at Wainwright House in Rye, N. Y., spiritual retreat and conference center, with the overall program of the movement. It voted a total budget of $112,000 for 1957.

Asian Churchmen Organize

In the closing sessions of the Eastern Asia Christian Conference at Prapat, Sumatra, March 27, delegates elected Bishop E. C. Sobrepena, United Church of Christ, the Philippines, chairman of an interim committee. Thirteen Asian nations are represented on this committee which will deal with the question of a cooperative organization of churches and church councils in East Asia.

For ten days, over 120 delegates from a score of countries were together at Prapat on the banks of Lake Toba in the Batak country of Sumatra. They assembled on March 17 when Indonesia's President Sukarno addressed their first meeting. Throughout the sessions of the conference, sponsored by the International Missionary Council and the World Council of Churches, delegates have confronted the issue of continuing cooperation among the churches in Asia and "the unfinished evangelistic task" there.

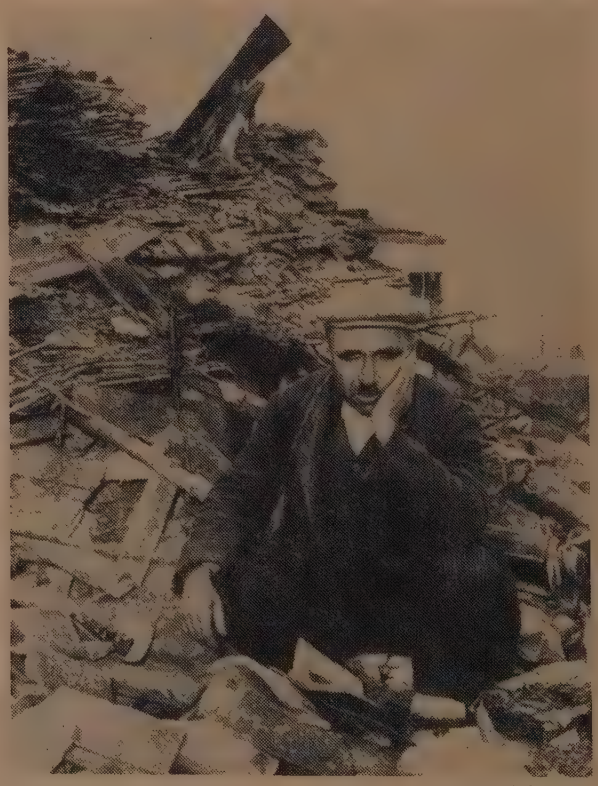
Delegates voted unanimously for an interim committee to consider organizing an Eastern Asia Christian Conference to meet within three years. The committee will prepare plans for the next conference and make recommendations regarding the number and allocation of representatives to that meeting. At that conference final action will be taken on setting up a regional ecumenical organization.

The conference divided into five ecumenical teams on Sunday, March 24, to visit outlying centers of the Batak churches. Conference members reported that they "were deeply impressed by the warm receptions they received" and by the great numbers of Christians who came from far distances to attend the church services at outdoor rallies.

Some of the delegates traveled for two hours across Lake Toba to Onan Runggu, on the island of Samosir. Fifteen choirs from different churches took part in services at Balige. At Tarutung, headquarters of the Batak church, five thousand Christians attended the outdoor meeting.

Lutheran Aid to Egypt

U.S. Lutheran churches will send 100,000 pounds of clothing to Egyptian war victims within the next month. The shipments scheduled for distri



—RNS Photo

HE WILL GET HELP—This Greek citizen sits amid the debris of his home destroyed in the recent earthquake in Thessaly. Relief supplies to the victims, as well as to churches damaged by the quake, were quickly ordered by the head of the Orthodox Church of Greece. The quake was the third to hit Thessaly in less than three years.

n to refugees in the Port Said area ve been authorized by Lutheran orld Relief, material aid agency serv- g the National Lutheran Council and e Board of World Relief of the Lu- eran Church—Missouri Synod.

This will mean that a total of 200,- 0 pounds of clothing has been sent the agency into the area since the ginning of the year. In addition it s also shipped some 80,000 pounds corn syrup made from corn donated U.S. Lutheran farmers.

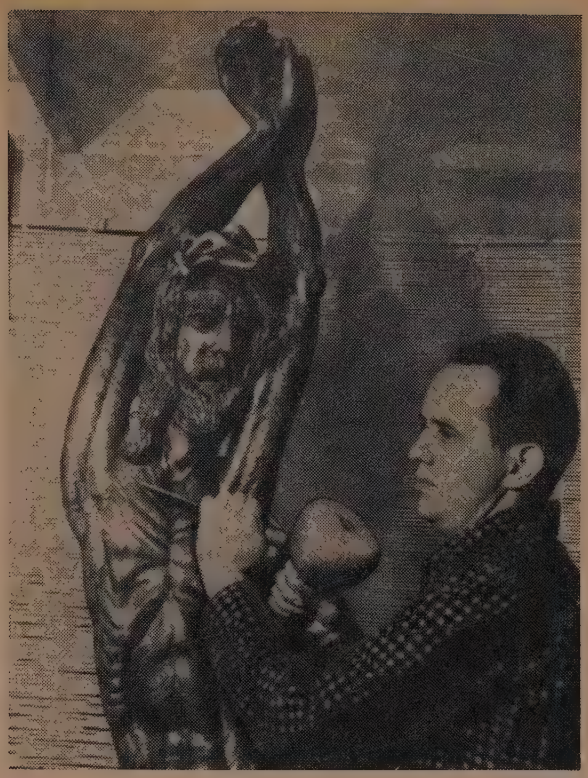
The supplies, which will be distrib- ed through channels of the Depart- ent of World Service of the Lutheran orld Federation, represent the first nt into Egypt by the agency in its even-year history. According to re- rts by federation relief workers in e area, approximately three miles of e Arab section of Port Said was veled by invading forces.

Jazz Mass" Composed

Should church music be written in e popular musical idiom of today?

The Rev. Geoffrey Beaumont, a urch of England priest, thinks so d he has composed "A 20th Cen- ry Folk Mass." Students at Brown niversity in Providence, R. I., where e of the first copies of the work has been received, describe it as a "Jazz Mass."

The copy was brought here by another Anglican clergyman, the Rev. Michael Fisher, S.S.F., who held a preaching mission for Brown and Pembroke students. Father Fisher said the music will be used experimentally in the composer's South London slum parish in an effort to reach the "Teddy boys," a group comparable to this country's "zoot suit" teenagers. He said the composer's idea in writing the "Mass" was "to communicate to 20th century teenagers in language they could understand."



RNS Photo

UNUSUAL CRUCIFIX—Members of Westwood Community Church in Los Angeles are finally coming around to accepting this unusual nine-foot modern wooden crucifix in the sanctuary of their church. Shown with the work of art is Robert Ortlieb, top-ranking sculptor, who created it.

YOUTH CENTER FOR HARLEM—A new uth center in a Harlem area where venile delinquency is high was dedicated the New York City Mission Society. Dr. vid Barry, director of the society (left), ngratulates Mrs. Alberta Kline, director of center. Looking on is Hulan E. Jack, esident of the Borough of Manhattan, incipal speaker at the Ceremony. The nter is located in the community house North Presbyterian Church.

Names in the News

• Miss Eartha Kitt, negro singer and motion picture and television actress, plays the leading role in a new film, "Accused" sponsored by the Foreign Missions board of the Presbyterian Church in the USA.

• Paul R. Hanson, administrator of Emanuel Lutheran Hospital in Portland, Ore., has been named president-elect of the American Protestant Hospital Association.

• The 250th anniversary of the birth of Charles Wesley, brother of John and a prolific hymn writer, is being celebrated throughout Methodism this year.

• Meanwhile the 350th anniversary of the birth of Paul Gerhardt, famous Lutheran hymn writer, was celebrated last month at Concordia College (Mo.), Milwaukee, Wis.

• Dr. Paul Scherer of Union Theological Seminary in New York, a minister of the United Lutheran Church, is the speaker at noontime Holy Week services sponsored at the Radio City Theater by the Minneapolis Council of Churches.

• The Rev. H. Carl Mau, Jr., a pastor of the American Lutheran Church, has returned to the United States after seven years of overseas service. His latest assignment was to help adapt American methods of stewardship and evangelism to the life of German and Scandinavian Lutheran churches.

• Msgr. Joseph McGeough of New York has been named by Pope Pius as charge d'affaires of the Roman Catholic diplomatic representation to be set up in Ethiopia soon.

To Purchase Bible Camp

Delegates from 31 Lutheran congregations of Eastern Mont. and Western N. Dak. recently voted to purchase the Brush Lake Resort near Reserve, Montana and form a Bible camp corporation. Involved in the transaction are 17 ELC churches, 12 Lutheran Free churches, and two congregations of the UELC. The property, costing $32,500, consists of 52 acres of land and most of the lake shore, a large main building, and six smaller buildings. Mr. Robert Grundstead of Ambrose, N. Dak., was elected president of the board of directors who will administer the camp.

Bethesda Home—50 Years

A banquet in the Chateau Royale will mark the 50th anniversary of the founding of Bethesda Home for the Aged in Chicago. Dr. F. A. Schiotz, president of the ELC, will be the speaker. The home was founded in 1905 by Miss Hildur Baade, a member of Bethlehem Church, Chicago. The new $750,000 building in which the home is now housed was erected in 1955 and named in honor of the founder. Mr. Russell Johnson is the present superintendent of the home which provides for 145 residents.

"Brotherhood Bulletin" Ceases

At its recent meeting, the board of directors of the Brotherhood of the ELC voted to suspend publication of "The Brotherhood Bulletin," the news medium which has been published by that department of the ELC for many years. Lack of funds was given as the reason for ceasing publication. The next issue in May will be the final bulletin.

So. Minn. Pastors Meet

The main morning lecturer at the annual pastoral conference of the Southern Minnesota district April 23-25 will be Dr. Jaroslav Pelikan, member of the federated theological faculty of the University of Chicago. He will lecture on the subject, "The Body of Christ" at the three-day conference to be held in the Lutheran Brotherhood Building, Minneapolis. Morning devotions will be led by the Rev. Dar Roa, Minneapolis, and Bible Study by the Rev. Clifford Swanson of Northfield.

GOLDEN ANNIVERSARY PAGEANT—Complete with handle-bar mustaches, lumberjack shirts, and celluloid collars, this group of 15 men from Bethlehem Church, Tacoma, Wash., recently dramatized the first meeting 50 years ago of the men who organized their congregation. All the men who played the parts in this scene of the historical pageant had parents or relatives in the original meeting. The pageant was one of a series of events last month which marked the golden anniversary of the congregation, now served by the Rev. La Verne Nelsen. Bethlehem Church, which now has a membership of 1412 souls, is "sponsor" to the new Midland Church in Tacoma organized last year by the Rev. Wesley Tollefson.

Churches

Kalihi, Honolulu, Hawaii — Ch... the King Church, the Rev. Mayn... Halvorson, pastor, was organized March 29 and the first group of chan... members received into the congregati... on March 31. The international fla... of the membership of this congregati... is evidenced by this list of last nam... from the March 24 Sunday bulleti... Chang, Brown, Grace, Leong, Patron... Shimoko, Rabbitt, Look, Miyamo... An interesting fellowship feature of t... new church is the "Aloha Hour" h... occasionally after the morning worsh... hour. Being a Lutheran Church ... Hawaii, both coffee and punch ... served!

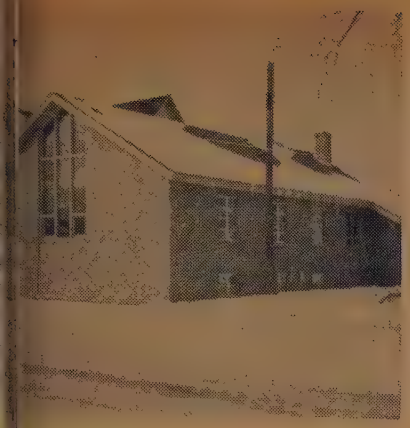
Crosby, N. Dak.—Glenwood Chu... of the rural Crosby parish will celebr... its 50th anniversary May 18-19. ... confirmation reunion as well as festi... worship services are planned.

Staten Island, N. Y.—Our Savio... congregation, of which the Rev. K... Knutson is pastor, has purchased ... large piece of property adjoining t... church in preparation for building ... new church plant. A pre-Civil W... stone mansion on the new property ... being converted for use as a parsona... with men of the church doing the ... modeling.

St. Louis Park, Minn.—Nine you... people of Westwood Church are ... suming leadership of the congregati... for 24 hours in a "Staff for a Da... program during Easter vacation. Th... girls of the congregation were elect... to the positions of secretaries and orga... ist, and six boys for the positions ... janitor, custodian, administrator, min... ter of youth and recreation, minister ... music, and pastor.

Ridgeway, Ia.—Violet, green a... white altar and pulpit paraments w... recently dedicated at Lincoln Chur... of which the Rev. Obert S. Hoven ... pastor.

St. Paul, Minn.—Two new stain... glass windows, a Lenten window a... a Trinity window, were dedicated ... cently by the Como Park Church, t... Rev. Otto Schmidt, Pastor. Dr. Warn... Quanbeck of Luther Seminary spo... on "Windows Opening on Life."



ISH UNIT DEDICATED—This new parish cation unit of Our Savior's Church, erior, Wis., was dedicated on March by the Northern Minnesota district presi-, Dr. A. E. Hanson. The building con- 10 classrooms, a pastor's study and en plus a new heating plant for the e church plant. Future plans call for ew church to be erected adjacent to parish unit. The Rev. T. M. Nelson is or of Our Savior's.

De Soto, Wis.—Members of De Soto urch, located two miles east of n, voted last month to relocate its rch on property adjacent to the sonage in the village. The Rev. old A. Lindberg is pastor of the gregation.

Chicago, Ill.—Hauge Church, the . S. J. Thompson, pastor, is build- a new parsonage which they expect complete by July. As soon as the sonage is completed, the congrega- plans to proceed with construction n educational unit on the site next he church where the old parsonage stands.

People

David M. Granskou, a 1953 graduate uther Seminary, was ordained into Lutheran ministry on March 24 First Church, Albert Lea, Minn. re he is serving as assistant pastor. ordination charge was delivered Pastor Granskou's father, Dr. C. Granskou, president of St. Olaf ege. Since his graduation from Lu- Seminary, Pastor Granskou has engaged in graduate study at nceton Seminary, Princeton, N. J.

The Rev. Thomas O. Williamsen was missioned as a chaplain in the ted States Army on March 3, in a ice in the parish which he served last month, Eltingville Church, Staten, Island, N. Y. Commissioning pastor was the Rev. Engebret Midboe, director of the Lutheran Servicemen's Commission of the National Lutheran Council.

The Rev. Lawrence N. Steen has resigned as pastor of the Solon Springs parish in Wisconsin to accept a call to the Baudette parish in Minnesota beginning May 1.

Miss Avis Jensen of Coeur d'Alene, Ida. began work on April 1 as the parish worker at Oak Knoll Church, Minneapolis, of which the Rev. Warren Heggem is pastor.

The Rev. Opie S. Rindahl, co-pastor of Luther Memorial Church, South St. Paul, Minn., has resigned, effective July 1, to accept the call from First Church, Blooming Prairie, Minn.

The Rev. T. J. Alvestad has resigned as pastor of Immanuel Church, Story City, Ia. effective May 5, and is now living in Ames, Ia.

The Rev. David Preus has resigned as pastor of Trinity Church, Vermillion, S. Dakota, to accept the call to be campus pastor on the Minneapolis campus of the University of Minnesota. He will assume his new position early this summer.

The Rev. Johan A. Bergh, one of the pastors of Trinity Church, Brooklyn, has resigned to accept the call to Christ Church, Chicago, effective the end of June. The Rev. W. J. Asper, senior pastor, left Trinity Church in March.

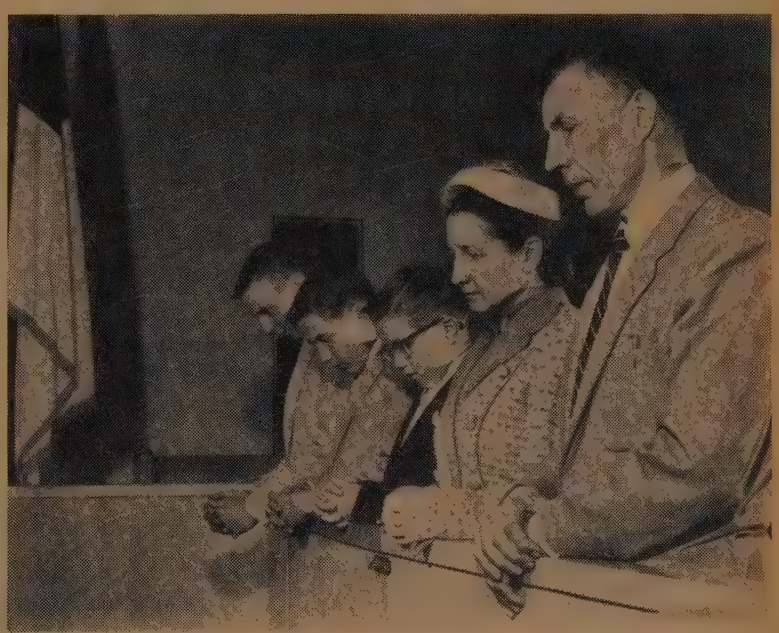
The Rev. Selmer Nelson, formerly of Luverne, Minn., was installed on April 14 as pastor of Gethsemane Church, Minneapolis.

The Rev. N. Klungtvedt has resigned as pastor of Lisbon Church, Newark, Ill., where he has served for 25 years, to accept the call from Salem Church, Radcliffe, Ia.

The Rev. Floyd R. Bacon has resigned as pastor of the Lake Andes, S. Dak. parish to accept a call from First Church, Milford, Ia.

Miss Elaine Graves, formerly parish worker at First Church, Brookings, S. Dak., has recently been installed as parish worker at Zion Church, Appleton, Wis., of which the Rev. C. H. Nelson is pastor.

The Rev. Erling W. Hansen has resigned as pastor of Immanuel Church, Grove City, Minn. to accept the call to be associate pastor of Mt. Hope Church, West Allis, Wis.



—RNS Photo

THANKFUL FOR CITIZENSHIP—Paavo Patokoski and his family pray in Messiah Lutheran Church, Portland, Ore., after winning his 10-year fight to establish his American citizenship. The Finnish-born contractor was helped in his fight by members of the church which he designed and built. His father had been a naturalized American citizen before returning to Finland. While in Finland, the son fought in the Finnish army against Russia and voted in Finnish elections, not realizing that he was an American citizen. After coming to the United States he fought in the courts to establish his rights until the federal court ruled that he had never given up the citizenship he did not know he had.

The Rev. Elias K. J. Kristensen has resigned from a 10-year pastorate of the Litchville, N. Dak. parish to accept a call to the three-church New England, N. Dak. parish, effective May 1.

The Rev. George S. Natwick, who has served recently as interim pastor of the Lemmon, S. Dak. parish, has established permanent residence at Hutchinson, Minn.

Mrs. Othilia Hauge has resigned her position as counselor to Lutheran students at State Teachers' College, Moorhead, Minn., to pursue graduate work at Chicago Lutheran Seminary, after which she will become dean of women and instructor in Christianity at Dana College, Blair, Neb.

The Rev. Don R. Hamilton has resigned as pastor of Central Church, Dallas, Texas, to accept a call to First Church, St. Ansgar, Ia., effective June 1.

The Rev. B. J. Hatlem, who has served the four congregations of the Taylor, Wis. parish for 14 years, has resigned effective July 15. Realignment of the parish is in progress.

The Rev. N. B. Thorpe, formerly of Santa Barbara, Calif. has been installed as visitation pastor of Emmanuel Church, North Hollywood, Calif., of which the Rev. Erling Wold is pastor.

Hauge Church, Chicago, Ill. has voted to give their pastor, **The Rev. S. J. Thompson,** two months' leave of absence besides his vacation this summer to visit Norway and help his parents celebrate their golden wedding anniversary.

The Rev. V. A. Fiskerbeck and his family were honored with a combined farewell party and 25th wedding anniversary celebration on their last Sunday in the parsonage of Stavanger and Ossian churches in Ossian, Ia. He had served the parish 15 years.

Miss Elsa Johnson was installed on March 24 as parish worker at Our Saviour's Church, Brooklyn, N. Y., the Rev. J. I. Opsal, pastor.

The Rev. F. J. Swensen, for the past 11 years hospital chaplain for the Wisconsin Lutheran Welfare Society, retired from the ministry last month. He will continue to reside in Eau Claire, Wis. A testimonial luncheon honoring Pastor Swensen for his service was held at First Church, Eau Claire, on March 11.

St. Olaf Hosts Parish Ed Workshop

"The Church Grows With the Child" is the theme for the eighth annual Parish Education Workshop scheduled to begin April 15 at Boe Memorial Chapel on the St. Olaf College campus, Northfield, Minnesota.

The workshop is designed to help youth leaders, Sunday school teachers, parish workers, and pastors to work more effectively with children in the church.

An outlining session was held on April 13 for the purpose of acquainting registrants with the over-all aims of the program. Regular meetings will take place Monday evenings, April 15, 22, 29, and May 6.

Dr. Dorothy M. Sherman, associate professor of Education at the University of Colorado, will launch the program Saturday and will speak Monday, April 15. Assisting Dr. Sherman in the opening classes and directing the three concluding classes will be Dr. Richard Evenson, Executive Secretary of Pa Education; Miss Evelyn M. Jerdee the St. Olaf psychology departm Pastor Carlyle W. Holte of the Olaf religion department; and Elaine M. Tracy of the St. Olaf ligion and education departments.

Augustana Prof in Opera Workshop

Professor Richard Guderyahn of gustana College, Sioux Falls, has named one of 12 conductors sele from members of the American S phony Orchestra League to attend opera workshop in New York April 10-24.

The workshop, directed by Fred Cohen, director of the Juilliard O Theater, will be devoted to rehea techniques, lectures, seminars and cussions. The second week will be voted entirely to practice sessions the orchestra in the pit and vocal semble on stage.

TWO OF A KIND—Besides having Norwegian backgrounds, English majors, and stra "A" averages in their freshman year, Solveig Lokensgard (left) of Winona, Minne and Krestie Lee of Aberdeen, South Dakota, have roommates in common—each other. These two sophomores at St. Olaf College were awarded jointly the school's Phi Kappa scholarship for outstanding academic records as freshmen. Krestie is the daug of Mr. and Mrs. C. C. Lee of 506 S. Kline, Aberdeen. Solveig's parents are Mr. and R. L. Lokensgard of 212 W. 8th, Winona.

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Announcements

Wanted to buy: small electronic organ for Lutheran Home for the Aged in northwest Montana. Contact Harry Bestley, 414 Sixth Ave. E., Kalispell, Mont.

Wanted: 12 or 24 Concordias printed in Norwegian and English with notes. Publication date of this edition was 1944. Contact Ebenezer Home Society, 2545 Portland Ave, Minneapolis, Minn.

Needed by Home Mission congregation in Hawaii: 24 good, used adult choir gowns, any color. Gowns will have to be free of charge, with shipping charges paid by sender. Please write the Rev. Maynard G. Halvorson, 2344 Kino St., Honolulu 17, Hawaii.

For Sale: Estey electric reed organ, "cathedral" model. Walnut case and bench. Fine tone, good condition; $595, terms. Write Mrs. John R. Hanson, 2616 Ivy Lane, Minneapolis 16, Minn.

Minneapolis Circuit LCR Rally will be held on May 4 at 2 p.m. at Russell Memorial Lutheran Church, Minneapolis. Speaker: Mrs. Conrad Aamodt, missionary to Japan.

Austin Circuit Luther League Convention will be held at LeRoy Church, LeRoy, Minn., April 27-28. Speakers: Pastors Edward A. Hanson, W. C. D. Hjelmstad, Alton Larson, and Mr. T. Mails.

ALF Conventions

Sioux Falls Circuit, May 3 at Canton Church, Canton, S. Dak. Speaker: Miss Lyla Sivesind, missionary to Madagascar.

Warren Circuit, May 7 at First Church in Karlstad, Minn.

Yankton Circuit, May 1 at Zion Church, Volin, S. Dak. Speaker: Miss Lyla Sivesind, missionary to Madagascar.

Goodhue Circuit, May 10 at 9:45 a.m. and 1:30 p.m. at Christiania, rural Lakeville, Minn. Speakers: Dr. E. C. Reinertson and Dr. Sidney Rand.

Seattle Circuit, April 30 at Phinney Ridge Church, Seattle, Wash. Speaker: Pastor E. Mwanga of Tanganyika.

Watertown Circuit, April 23 at Highland Church, Brandt, S. Dak. Speaker: Miss Lyla Sivesind, missionary to Madagascar.

Central Wisconsin Circuit, May 7 at Amherst Church, Amherst, Wis. Speakers: Pastors C. K. Peisker and O. K. Stenberg.

Fergus Falls Circuit, May 1 at Trinity Church, Battle Lake, Minn. Speaker: Gordon Tang, missionary to Japan.

Alexandria Circuit, April 23 at First Church, Elbow Lake, Minn. **not** April 30 as previously announced.

Sisseton Circuit, April 24 at Brandvold Church, Rosholt, S. Dak. Speaker: Miss Lyla Sivesind, missionary to Madagascar.

Hettinger Circuit, May 3 at Hettinger Church, Hettinger, N. Dak. Speaker: R. Mathre of the Sudan Mission.

St. Paul Circuit, April 29 at Luther Memorial, 315-15th Ave. N., South St. Paul. Speakers: Mrs. Sidney Rand, Mrs. Alameda Fossum, Mrs. Conrad Aamodt, and Dr. E. Clifford Nelson.

Crosby Circuit, April 30 at Crosby, N. Dak. Speakers: Pastors R. Mathre of Japan and Pernie Pederson of Bethel Home at Williston.

Changes of Address for ELC Pastors

Karl H. Brevik, 5235 Humboldt S., Minneapolis 19, Minn. 3-20-57

A. E. Distad, Box 601, Webster, S. Dak. 3-26-57

Wm. H. Gentz, 3609 Zenith Ave. N., Minneapolis 22, Minn. 3-27-57

Anton Gerlach, Souris, N. Dak. 4-22-57

John M. Ness, 239 N. 11th St., Fort Dodge, Iowa. 4-21-57

Oliver K. Olson, Escort Sq. 16, FPO, New York, N. Y. 3-27-57

N. B. Thorpe, 11314 Bessemer St., N. Hollywood, Calif. 4-1-57

O. R. A. Tollefson, Richville, Minn. 3-27-57

Deaths:

Emil Erpestad, died 3-23-57 at Sioux Falls, S. Dak.

William Trygstad, died 3-7-57 at Decorah, Iowa.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

16 acre poultry farm located in a Lutheran community in W Minn. ½ mile lakefront; 2 large henhouses; corn crib; granary; modern house with an attached garage. Chance to work as resort business. Fine beach. 508-1A

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Improved acreage with all modern house of 7 rooms; barn; garage—all in good repair. 7½ acres; taxes low. Located near Canton, S. Dak. 508-3A

Businesses

9 unit motel with 6 room living quarters for the owner and 3½ extra lots for expansion. Located in the heart of Mont. in a county seat town; on main hwy. and near to all city schools. New ELC church. Small down payment and assume contract at 4%. Immediate possession. 508-4C

Barber Shop for sale in an up and coming N. Minn. town of about 3,000 pop. Fine opening for any barber. Two chairs. 508-5C

Restaurant in Milo, Alta. Excellent chance for right person. Full grade and high school; Lutheran church in country. 508-6C

Disposing of Auto Salvage and wrecking business. Located in N. Dak. town of 40,000 pop. New and used stock with trade name. Will sell very reasonable. $1,000 down and rest in easy payments to suit your terms. 508-7C

Fairway Food Store in S. Minn. Good opportunity for family in Lutheran community. Stock at inventory and terms on fixtures. $4,500 will handle. 508-8C

FOR RENT

Cabin for rent at "Preacher's Point," on Lake Kabekona, Walker, Minn. from July 8 to August 12. Cabin has 4 beds and cot and is equipped with running water; indoor toilet facilities; also electric stove. 508-9B

Furnished apartment; utilities paid; will be available June 1st, to seminary student and wife. Distance to Luther Seminary campus about 3 blocks. 508-10B

12 acres inside of corporation of Forest City, Ia. Good farm bldgs. 508-27A

WANTED TO RENT

Seminary couple without children desires to rent furnished duplex or modern apartment by July 1st in the area of N. St. Paul, Anthony Park, or Roseville. 508-11B

POSITION WANTED

Teacher, 38, desires teaching position in Calif. Background in social studies, science and geography. Has experience in administration, supervision, guidance and counseling. Wife is bookkeeper, typist; college and high school office experience. Couple desires work. 508-12E

Young man desires job as choir director or youth director or combination of both is acceptable. Prefers Twin Cities or its suburbs. 508-13E

Man desires work as a custodian or any other light work of like nature. Has experience as elevator operator, watchman and custodian. 508-14E

Married man to graduate from a Lutheran College in June, 1957, desires position as full-time director of music in a Lutheran Church. Has had experience. 508-15E

Interested in full-time church work as administrative assistant youth director; director of volunteer services and director of education. References furnished. 508-16E

Man with 10 yrs. experience desires job as a bulk agent for a gas company or as second driver salesman. 508-17E

Concordia College graduate with 6 yrs. experience teaching public school music, desires position as minister of music in Luth. church. 508-18E

HELP WANTED

Positions open in Chicago Lutheran Hospital for registered nurses. Opportunities for continuing education on part-time basis; working within a Christian atmosphere. Liberal vacations, bonus pay for Saturday and Sunday work, as well as for holidays or night assignments. 508-19F

Needed by a Minneapolis firm, an secretary who is conscientious, neat in ap ance, has ability to meet the public, does typing and can use dictaphone. Must b curate on figure work and be able to switchboard relief. 508

Middle aged lady needed for housewor Iowa farm. Adults. Modern home. 508

Middle aged farm-widower with 2 boy sires housekeeper on farm in S. E. S. Only 2 miles from church. 508

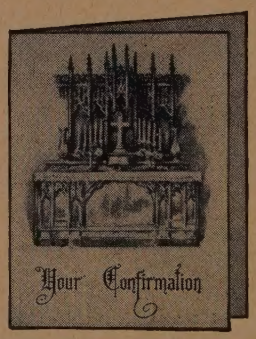
Wanted a housekeeper for one adult one 15 yr. old boy in a modern farm in S. Minn. Give references. 508

Wanted married man for general work at once or will hire an older coupl poultry. Modern house furnished; no mil School bus route. Lutheran community. cated in W. Minn. 508

An attorney is needed in a N. Minn. located about 130 miles N. of Minnea Strong Lutheran community and large area. 508

Middle aged man wanted to work on a acre farm about 50 miles S. of Twin C Good wages; to start at once. 508

Scripture-Text Confirmation



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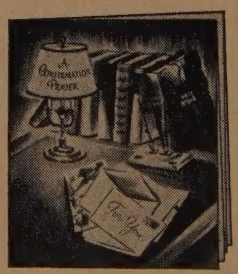

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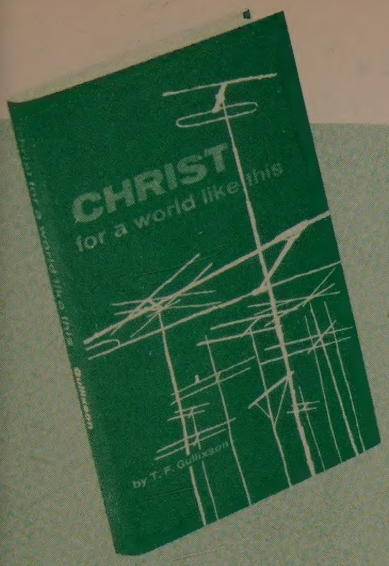

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of our Lord, and of His
Christ; and He shall reign
for ever and ever.

King of Kings, and Lord of Lords

Hallelujah

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George Frederick Handel